

The ANSGAR LUTHERAN

JUN 16 1966

"Prayer for a Mid-Century Man"

By Millard Faught

Reach out Thy Hand, oh Lord,
And rescue me from my enlightenment.
I am as a moth
Entered and bewildered in the incandescence
Of my own ingenuity.

Grant me, oh Lord, a measure of respite
From the mechanization of my progress
That I may go back along the way
And search for my out-stripped soul,
Miss it sorely.

Give me, oh Lord, more spiritual wisdom
To leave the surfeit of my material knowledge
With no peace of mind
As creature comforts mock me
In my vacuum of leisure time.

Show me, oh Lord, the way that I should go,
For the brightness of my artificial lights
Seems only to silhouette the darkness of the world,
And in my search for security
I find new fears.

Deliver me, oh Lord, from the ironies of my
achievements,
For though I move with the speed of sound
I know not where I am going.
And though I hear and see through the invisible air
I am growing in disagreement with my brothers.

And spare me most of all, oh Lord,
From that product of my mundane genius
Which I fear the most but cannot see.

—World Christian Digest

News and Notes

Bishop Skat Hoffmeyer of Aarhus, Denmark, has now completed his trip in our two synods. We had a letter from him on his way to Montreal, in which he said he had preached about eighty times. We will hear about his trip later. At this writing he is in the East, where he has preached and lectured at New Haven. Oct. 29 he spoke to the Lutheran students at Yale University, and the next day he lectured before the American Entomological Society at Yale. He also preached at Woodbridge, a suburb of New Haven. During his stay at Yale he was the guest of honor at a reception given by Prof. and Mrs. Harald Ingholt. He plans to fly back to Denmark the middle of this month.

Dannevirke Lutheran Church, Cotesfield, Nebr., C. Jeppesen, pastor, celebrated its fiftieth anniversary Oct. 24, with Pastor M. G. Christensen, district president as the guest speaker. Over two hundred were in attendance forenoon and afternoon. About one hundred friends came as guests from far and near. A new altar picture was dedicated.

Brooklyn, N. Y. Salem Lutheran Church which has been without a pastor for a year and a half has now called the Rev. Viggo O. Aronsen, who has accepted the call and who already has taken over the work. He has completed three years as an army chaplain, part of the time in Korea. Pastor Aronsen is a member of the E.L.C. and he is now seeking transfer to the U.E.L.C.

Pastor Hans Brink Jensen of the Danish Seamen's Mission has preached in Salem at the Danish morning services. The congregation has now decided to limit the Danish services to one every third Sunday of the month.

Mrs. Anna Sandberg, who passed away Sept. 27, has willed the congregation \$2,000.00.

Cornerstone Laid at Emmaus Lutheran Church, Racine, Wisconsin

Cornerstone laying ceremonies opened with the hymn "The Church's One Foundation." Pastor E. R. Andersen read several appropriate scripture

passages, after which the cornerstone was put in position.

Then the following service: "We do now lay this cornerstone as a foundation of Emmaus Evangelical Lutheran Church—In the name of the Father, and the Son, and the Holy Ghost. May true faith and piety and brotherly love ever dwell here, and may this place be dedicated to prayer and the preaching of the Gospel and the ministry of the Sacraments of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, true God from everlasting to everlasting."

Pastor E. R. Andersen addressed the congregation, followed with remarks by our president, Hans Jepsen.

Pastor LeRoy Andersen from Pewaukee closed the service with remarks and the Benediction.

Pastor Thorvald Hansen of Hartland, Wis., has accepted the call to Emmaus. He will take charge in early January.

Hazelwood, Minn. Immanuel Lutheran Church celebrated its sixtieth anniversary Nov. 11-14, with Pastor M. Jorgensen, Scranton, Iowa, a former pastor, as the guest speaker.

PACIFIC W.M.S. MEETS

The Pacific District Women's Missionary Society met at Bethesda Lutheran Church, Eugene, Oregon, on the afternoon of October 15.

President Mrs. Mary Lundsberg of Los Angeles, California, called the business meeting to order with greetings from Philippians 3:1, "Rejoice in the Lord." She summarized the work accomplished during the past year. The special project had been completed, namely, to contribute \$500.00 for the new altar at our church in North Hollywood, California, and \$500.00 for the Southland Home for the aged at Norwalk, California.

Receipts for the past year totalled \$3,813.32, and from the \$809.57 balance on hand the W.M.S. decided to aid Mt. Cross Bible Camp with the amount of \$150.00 in building a boys' dormitory.

A similar gift was tendered to the Nisei Mission, and toward a new laundry at the Oaks Oklahoma Mission. The Lutheran Student Associations in California and Oregon were also remembered with a gift of \$150.00.

The special project for 1955 will be a gift of \$1,000.00 for the hospital in Sudan, Africa, in order to increase the capacity so it can qualify for training its native workers. The need is great and a sum of \$14,000.00 is needed immediately for this venture.

The Mission Night service was held the same evening. The guest speaker had wired from California that her plane would be delayed three hours and that she could not possibly arrive before 9:30 in the evening. Nevertheless, the meeting was started at eight and the prayers, "of what shall we do?", were marvelously answered since a most interesting and inspiring program unfolded itself. Congregational singing was led by Pastor O. Magnussen of Easton, California, at which Pastor Adolph Kloth of North Hollywood, California, showed us some slides from the World Council of Churches in its recent convention at Evanston, Illinois. This proved a fitting introduction for the evening program. An offering was received totalling \$226.00. At nine-thirty the speaker of the evening, Miss Ruth Jorgensen, Executive Director of California Nurses' Association, arrived. She addressed the convention assembled on the subject, "Is your life a pile of stones?" It was a thought-provoking and challenging message. Said the speaker, "We must not be loose, drifting, worthless stones, but we must come to Christ the Living Stone, fitly framed and joined together, and grow into a living temple for the Master's use."—Mrs. Ingvar Olsen, Secretary.

Dansk Nytaar, 1955 (Danish New Year), the annual published by the Lutheran Publishing House, needs local agents in our respective congregations. If you are willing to help, please write immediately to the Publishing House at Blair, Nebr. Hundreds of copies have already been ordered. Last year the book was sold out within a few weeks.

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
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Spencer, Iowa

Editorials and Comments

TRINITY SEMINARY

We refer to a fine article on page 9 about Trinity Seminary. It should be read and studied. It is an answer to editorial comments October 25th. We wrote our comments with the sole purpose in mind to get us to think about the situation, which will soon be upon us. It is not that we start to think about the future with respect to several matters. We are therefore grateful to the faculty for the article. It will be read with interest and consideration by the Boards of Education in the Synods in which we plan to merge.

We have one other observation to make. We like the fighting spirit in which the faculty writes. We do not like the phrase, "a stab in the back," for our comments were not meant that way. We wanted to raise several questions, and we are happy we did now get a response to the question.

GREAT ANGUISH AND GREAT MUSIC

Carl Barth has said, "The Church with no great anguish on its heart has no great music on its lips." The anguish of the church is to preach the gospel to all people. We have noticed in parish papers coming to our ears, that many congregations have some form of unaided evangelism. Paul had a burden on his heart all the time. He had to preach the gospel. He had to try to win men for Christ. This was his great anguish.

When the lost are found there is joy in heaven, but mainly also joy in the Christian congregation. Every time some one outside the church is brought into the Christian fellowship, the members of the congregation should thank God, they should thank the workers and the pastor that brought them. There should be music and dancing as when the Prodigal Son came home. All too often, however, the older members take a wrong attitude. They wonder what kind of members they will be, how they will contribute, etc. They do not give us a warm hand of fellowship. It is because they do not have any great anguish, and therefore there is no great music in their souls.

ATTENTION TO YOUR RURAL AREAS

The Lutheran church is "too well established" in some of America's rural areas, according to Dr. H. Conrad Hoyer, executive secretary of the Division of American Missions of the National Lutheran Council. Dr. Hoyer was one of the speakers for the Council's recent biennial Home Missions Conference held at Washington Prairie Lutheran Church, Decorah, Iowa.

Calling his denomination "too well established" in certain areas, the speaker referred to the fact that churches established very close together in the horse and buggy days might well be consolidated, freeing pastors to work in areas of greater need.

Dr. Hoyer also pointed out that it is wrong to generalize about the rural church from looking at only those states in which the church is strong.

He said that in many states the Lutheran Church is not at all well established in the town and country. In New York State, for example, there is only one congregation for every two rural communities; and rural California has only 61 Lutheran churches.

The speaker observed that, while farm population is declining, the rural non-farm population is increasing, and that the small communities offer potential opportunities and responsibilities for the church.

"In general our cities have fewer unchurched, percentage-wise, than our rural areas, and parts of rural America, yes, many of the growing parts, are well nigh devoid of church outreach at all," he said.

"Surely planting or extending the church in more sparsely settled areas will call for a program of a different pattern, but that should not disturb us. The pattern which we now use with much success in churching the suburbs had to be discovered and developed by experience and experiment. It was not received by divine revelation either."

Speaking of evangelism, the Rev. F. O. M. Westby urged those attending to know the people whom they hope to evangelize. He stressed the importance of understanding the manner in which social and economic changes have altered the attitudes of rural people.

"Mechanization of agriculture has developed a rational mentality which rejects the mystical aspects of Christianity," he said. "Technological advances which have given man greater power over environment have caused him to feel above his environment, as though he were the captain of his fate."

Rev. Westby also observed that rising farm incomes increase the danger of materialism and that informal social groups are being replaced by formal social organizations, with the result that fewer people know other people as whole persons. They know them only partially, in their organizational roles.

"You can't evangelize a man unless you know him as a whole man," he emphasized.

Speaking on qualifications for the rural pastorate, Mr. Engebretson urged the pastors attending to make their sermons applicable to modern life, to see as much of their people as possible, and to make the church central in the lives of the people, so that all their social activities are sanctified.

"We have our program for 1955," Mr. Engebretson said. "We have it for 1958 and 1970. Our program is confronting people with the Lord Jesus Christ. The Church must be the Church."

PLEASURE

Solomon of old said that the person who loves pleasure shall be a poor man. To so many youth of our age, a happy life means a life packed as full of sensual thrills as possible. This is by no means the twentieth century idea. The Bible speaks of this philosophy in Ecclesiastes 9:7 as eat, drink, and be merry. Also in secular literature, one of the early Greeks had a similar "pleasure-as-you-go" plan. Aristippus of the fifth century B.C. said happiness was pleasure and pleasure was all that men should strive after. One should pack every moment as full of pleasure for his own self as is humanly possible.

Heywood in his proverbs expresses a truth about the life of pleasure when he says, "Follow pleasure and then will pleasure flee. Flee pleasure, and pleasure will follow thee." Is this not always the case! When we set up pleasure as our goal, it becomes a slippery object and we can never lay hold of it. We may say, "I'm going to this party and have my fill of pleasure tonight," but on leaving the party we find the goal has eluded us. The paradox is that we find pleasure by seeking something other than pleasure.

The pleasure-seeker is doomed to unhappiness. Pile up all the sensual sensations, get all the thrills you can, present your nervous system to every experience that comes along, and when you have completed that process, you will discover that it has brought you nervous excitement, but not permanent happiness.

Let us call in a few witnesses at this point. Lord Byron, a nineteenth century English poet, who lived a life of pleasure if anyone did, died at thirty-six in despair. These lines of his characterize his life—"The worm, the canker, and the grief are mine alone." At the age of

thirty-three he wrote,

"Through life's dull road, so dim and dirty,

I have dragged to three and thirty.

What have these years left to me?

Nothing—except thirty-three."

Ralph Barton, a cartoonist who committed suicide in 1931, wrote this final letter to the public telling of the net content of his life:

"I have run from wife to wife, from house to house and from country to country, in a ridiculous effort to escape from myself. In so doing, I am very much afraid that I have brought a great deal of unhappiness to those who have loved me. . . No one thing is responsible for this suicide, and no one person except myself. . . I did it because I am fed up with inventing devices for getting through twenty-four hours a day."

If the inner lives of these pleasure-seekers would be unfolded, we would see how empty is their groping among the tombstones of dead passions. Every sensation is exhausted and they become satiated and nauseated.

Of course, the Christian can take this to the opposite extreme and refuse to allow himself any pleasure. He is reminded of the story of a young married man who had read all the psychoanalytic and religious self-help books on how to adjust to life, to marriage, and to other difficulties. His young wife, who had tried to live up to the precepts in all these books, one day rebelled. "Now that we've found real happiness, couldn't we have some fun, too?" The Christian life is certainly far from a mundane existence; it is fulness of joy at the Father's right hand.

—Covenant Wee

WORLD-WIDE EVANGELISM IN THIS GENERATION

Dr. Charles Ranson, General Secretary of the International Missionary Council, speaking at Evanston, characterized the missionary calling of the Church as "not only integral to his own life," but "woven into the texture of God's design for the world."

"It is the only means," he said, "by which, in the obedience of faith, we enter the creative context of God's action in history. The Bible compels us to say no less than this. God leads the world to its consummation through the mission of the Church. Apart from this basic biblical truth this Assembly can have little meaning. Our discussions on the nature of the Church and the content of the Christian hope will be barren if they do not result in an inescapable summons to proclamation and a new obedience which will thrust the Church forth into all the world as an expectant evangelizing community, in this generation."

Placing further urgency upon the world mission of the Church, Dr. Ranson said, "It is not enough to chant

complacently: I believe in the holy, catholic Church and flatter ourselves that the universal Church is the great new fact of our era. The judgment of God will fall upon a Church or an ecumenical movement which acts as if its world-wide responsibility is fulfilled merely by membership in a universal society and participation in ecumenical conversations. So long as time remains, the Church can never write 'mission accomplished' against the great commission."

"What does world-wide evangelism mean today?" means that the task of world evangelism starts from the vantage ground of a church which is world-wide. It is no longer can we think of the evangelization of the world as just the out-reach of the churches of the Western world. It is the out-reach of all the churches in all parts of the world to all the world. Also, it is a task of tremendous magnitude. Despite the geographical expansion and the numerical growth of the church, still the population growth far exceeds the growth of the church. World-wide evangelism also means evangelization of the WHOLE man and his whole environment.

CHURCH NEWS FROM HERE AND THERE

d 'Supper Club' Meetings
Teen-Agers

Youngstown, O.—Young people of
th United Presbyterian church here
nk they have one answer to juvenile
nquency in their series of "sup-
club" meetings, devoted to dis-
ssing youth problems and other
ics of interest to teen-agers.

he youths attend the supper from
to 6:30, many bringing friends from
ool who do not belong to the spon-
ng Youth Fellowship organization
to the church. A short prayer opens
program and most of the remain-
time is used for considering the
ic.

he group has completed a series
hree weekly studies on boy-girl re-
onships, at which the speakers were
unior high school teacher, Paul
e, and a young minister, the Rev.
liam Brown of Delason Methodist
rch here. A spirited question and
wer period followed each talk.

r. Paul W. Gauss, executive sec-
ary of the Youngstown Council of
rches, will speak to the group
December on the role of youth in
churches' move toward coopera-
through the World Council of
rches.

about 50 young people have been
nding the sessions, which now will
held monthly. Idea for the club
w out of a youth retreat last spring,
the young people hope to build
project to include a guidance bur-
where teen-agers could seek ad-
on problems.

enhower's Theology
uestioned by Editor

word of "mild criticism" of Pres-
nt Eisenhower's theology—not his
tics—was expressed today by Dr.
Elson Ruff, editor of The Lutheran,
cial weekly newsmagazine of the
ted Lutheran Church in America.

n his column, "In Conclusion," in
current issue of The Lutheran,
Ruff questioned the President's
ement that "faith is the mightiest
e—that man has at his command."
he Lutheran editor said he believ-
"that's putting things terribly up-
down. It's the opposite of what
istian faith really is."

r. Ruff's comment on Mr. Eisen-
er's "theology" follows:

would like to risk a word of mild

criticism of President Eisenhower's the-
ology, not his politics.

"This is in no way a question of
political parties. I am fascinated,
though, by the manner in which a
great leader in political life can sum
up in his own thinking the average
thoughts of so many people. When
Mr. Eisenhower confesses his personal
Christian faith, he says what millions
of others think.

"Mr. Eisenhower, since he joined
a Presbyterian congregation in Wash-
ington, has been unusually faithful in
church attendance, and I am sure he
is deeply sincere in his belief. He said
so, plainly and convincingly, in his
speech to the World Council in Evan-
ston. European Christians were amaz-
ed that a chief of state would confess
his faith so candidly in a public ad-
dress.

"The president emphasized the power
of faith, and said that 'common and
fervent dedication to a noble purpose'
multiplies the strength of individuals
and nations. But he put in one pecu-
liar sentence. 'Faith,' he said, 'is the
mightiest force than man has at his
command.'

"That's putting things terribly upside
down. It makes faith a super-weapon
in achieving our purposes. It's the

opposite of that Christian faith real-
ly is.

"We remember our Lord in the
prayer in Gethsemane . . . 'Father,
if thou art willing, remove this cup
from me; nevertheless, not my will,
but thine, be done.' Faith means put-
ting ourselves at God's command,
whatever comes. We are content that
we or our nation may be destroyed,
if that is what God intends.

"To harness the morale-building
power of faith to achieve a nation's
ambitions is ancient tribal religion. To
cultivate our faith for the purpose
of achieving personal peace of mind,
or developing more effective personal-
ity, is the sort of magic-working re-
ligion which pagans practiced 30 cen-
turies ago.

"Peace, courage, joy are things that
often come to those who trust God.
But to trust God for the sake of gain-
ing these things is to spoil everything.
There can't be any bargaining with
God."

The President Makes
A Great Speech

President Eisenhower's best speech-
es come off the cuff. We have said
this before; after reading the speech
he made at Trinity College on October



THE MOTORIST'S PRAYER

The Australian Road Safety Council is making every effort to lessen the
toll of road accidents. In issuing the following prayer, composed by the well-
known Australian sociologist, F. Oswald Barnett, it says: "All too often we
try to solve our problems by purely secular means, and while the Austral-
ian Road Safety Council does not intend to slacken its endeavors in other
directions it nevertheless welcomes this opportunity to carry its life-saving
campaign into the spiritual sphere."

O ever-present Lord, I pray,
Be with me at the wheel today.
Fill every corner of my mind,
That wandering thoughts no lodging
find.
And take control of my two eyes,
That I may be alert and wise,
And take my feet, and take my hands,
That they react to quick demands.
Give me Thy guidance, Friend Divine,
For other folk as well as mine.
Then, when we come to journey's end,
My prayers to Heaven will ascend,
To utter thankfulness to Thee,
Who kept the wheel all day with me.

—The Church Chronicle.



20 we say it again, and more emphatically. As in the case of the extempore speech he delivered at the 1953 Dartmouth commencement, some of the most important things he has had to say since he became President were crowded into the ten minutes during which he was responding to the Hartford institution's conferring of another honorary degree. Oh, to be sure, this little speech was full of the rambling sentences characteristic of Mr. Eisenhower's offhand remarks. And he wandered down a couple of detours which, informally pleasant as they were, had nothing to do with the main thing he was talking about. But as one reads the verbatim text in the **New York Times** version, one is bound, we think, to realize that the presidential mind these days is chewing on some profoundly momentous truths. The first is that "we have arrived at that point when war does not present the possibility of victory or defeat. War would present to us only the alternative in degrees of destruction. There could be no truly successful outcome." The second is that to escape war our people must know other nations—know how they think as well as how they act—"above all, why do they react to certain actions, certain considerations . . . in a different way from which we do." And the third is that "our institutions of learning and our churches have become the true mobilization centers of those forces which may now save civilization." The President's address at Trinity was, in the best sense of a much maligned term, a gem of a brief liberal manifesto. If its wisdom can pervade the remaining years of his administration, President Eisenhower will leave his nation in a much healthier internal frame of mind, with its international relations on a much firmer foundation than he found them.

—Chr. Century

Reformation Rally Told of Protestant Role

Kansas City, Mo.—Protestants must make freedom's bells ring out their messages of pardon from sins, peace to the soul and power to life and bring all America and the world into the kingdom of Christ, Dr. Reuben K. Youngdahl, pastor of Mount Olivet Lutheran Church, Minneapolis, told 6,000 persons at a Reformation Day Festival of Faith rally in municipal Auditorium here.

"Science has created the kind of world today where Christianity is imperative," Dr. Youngdahl said. "We must dedicate and consecrate our lives to bring the kingdom of God on earth."

In referring to Martin Luther and his followers, Dr. Youngdahl said, "One of the greatest blessings of the Reformation is that we have uncovered the priesthood of all believers. Lay people are rising to their responsibilities. One of the best things for each of us to do would be to go to our churches and say 'Count me in. I want to be on the team.'"

Dr. Youngdahl stressed that the foundation for Christianity must be firm. "Unless you build the church in the home, you cannot build the church in the community," he said.

Modern man, Dr. Youngdahl said, has tried "everything else except to follow the directions of God's word."

"Now it is time to take Christ from the stained glass window and into the everyday life of man—into the home and the office," he added. "Christ was not only a character in history. He has promised to be with us always."

Drive Against Lurid Comics Launched in Alberta

Edmonton, Alta.—A drive to rid Alberta of lurid comic books was

launched at a meeting of 40 officials of provincial institutions and organizations called here by Attorney General Lucien Maynard.

The meeting, attended by Premier E. C. Manning, heard religious leaders, educators and spokesmen for police and library organizations condemn objectionable comics.

One speaker suggested that laws to safeguard the minds and morals of children are just as necessary as laws to protect their health.

A spokesman for magazine distributors presented a proposal by the industry to set up a self-censoring agency which would curb harmful literature.

The Attorney General asked those attending the meeting to be prepared to recommend "firm action" at a later conference which he promised to convene.

Prisoners' Yelling Changes To Hymn Singing

Bristol, Va.-Tenn.—J. C. Fadden, deputy city sergeant, told a group of five prisoners in the Virginia Bridge jail:

"If you can yell and curse like this you can sing—I'll bring you some song books."

From the officer's home church, Hunt Memorial Methodist, he brought some no-longer-used hymnals and gave them to the prison inmates.

"Not bad singing—don't you think?" he asked of a visitor at the jail's "booking" office.

The former boisterous prisoners were singing, in fair harmony, "I'd Rather Be An Old Time Christian."

"You never hear them cursing any more," Mr. Fadden said.

SHALL I FORCE MY CHILD TO GO TO SUNDAY SCHOOL AND CHURCH?

Yes, definitely!

Startled? Why? How do you answer Lucy when she comes to the breakfast table and announces, "I'm not going to school today!" You know, Lucy goes.

How do you answer when Lucy comes in dirty and says, "I'm not going to take a bath!" You know, Lucy bathes.

How do you answer when Lucy, threatened with illness says, "I'm not going to take that medicine!" You know, she takes it.

Why all this timidity, then, in the realm of spiritual guidance and moral training? Going to wait and let her decide what church she'll go to when she's old enough? Don't fool yourself. By that time she'll probably believe that a decision neglected by her parents during her first twenty years might not be necessary at all. You didn't wait until she was "old enough" to decide she would go to school.

Afraid she'll later succumb to the old story about ". . . too much religion when I was young . . . parents made

me go?" This tale is obviously false. Just because she takes a bath tonight doesn't mean she'll discontinue that at age twenty-one.

What shall I say to Lucy when she announces she doesn't like Sunday school and church? That's easy. Be consistent.

By firmness and example you show her that church-going is a necessity. And in later years, she will thank you for bringing into her life the greatest values a mature person can possess.—Christian habits and ideals.

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

Forty Years With The Sudan Mission

By Mrs. Alfred Thompson

Dear Friends of Sudan:

Does it seem forty years since you sent two young people out into the "great unknown"? Yes, forty years ago next February 22, we landed in the then far-away, little-known Niger Valley. A few people had gone to Gambia and beyond, but I was the first white woman to go in the great section of Adamawa Province. The country was closed to ladies, but after Miss Tillish and Miss Ericksen returned to Denmark, I was allowed at my own risk to go into the big unknown. It was a wonderful experience as, strange to say, I travelled by river steamer and had more reason to fear the drunken white men than the black men all around me. Yet God gave me peace, and I shall never forget a mission boy working for one of the men. He sat on a big pile on the deck and played a harmonica, "Nearer My God to Thee" and many other Christian tunes all night long. It helped me to feel the presence of my Keeper. Yes, the presence of Jesus has been near and guided us and kept us safe from harm. We have lived most of our lives within sight of cannibal villages where even during our last year, they tried to kill a man.

Many of you wonder if Africa is the same as when I arrived. Is light and darkness the same? Just remember there was not one Christian, but now I believe, it is safe to say our district is much more Christian than Los Angeles or even smaller places. Where once pagan dances and vile songs filled the air for days at a time, now the pagans cannot find enough spirit worshippers to have a real spirit dance. The old men say, "No, we must let the worship die out as most of our young people are Christians and are changing the government.

We now have eleven main stations and over two hundred rural self-supporting centers. Our greatest openings come through the desire for learning to read the Bible and the need for medical aid. We received a letter the other day saying, "Pella, one of the difficult missions, has awakened and now is sending out many evangelists and teachers. The missionary and his wife are very much overworked. She has from 250 to 300 patients daily for treatment and besides that has over 100 lepers for their treatments twice each week. The missionary and his native pastor have many churches to visit and baptism and confirmation classes to be examined besides the very large church and congregation at their home station. Another letter told of the dedication of a new church in a new tribe, the Vere tribe, which is probably the worst tribe we have ever reached. Only a miracle can change them. There was

not only dedication but also baptism of their first converts. The followers had built a church in town, but the people defiled it in such a way that the Christians said it was no place for worship and burned it down. They then built the new one. Yes, the light has entered the darkness, but why not more openings? We are trying to raise money for new missionaries to enter these new tribes with the light as the others have been entered. The natives write about forming a new Lutheran Missionary Society and are raising money to send their workers into the new places. Their great need is for more training for personal soul-winning. I think their longing is the same as Missionary Inadomi of Japan for this personal soul-winning training for service. They know their Bible quite well, but need to be shown how to use that knowledge effectively. Week after week the call is the same, "Send men to train us and we will go." Lamurde, of course, is our first love and we are so glad that many of our boys are faithful to their calling and are working for Jesus. I wonder what our churches would do if only two pastors out of 33 received any pay for their work. We have 34 churches in all and only one ordained man, who receives less than half a teacher's pay and that paid by the natives themselves. One man training as pastor gets about \$2 a week. He has 10 children. Have they reason to feel that they are underpaid? I suppose what keeps them going on is that the missionaries are receiving less than some of their former pupils. Our head teacher received 6d or 12c a week as boy and 25c as cook for us. He now receives about \$350 from the government.

Today these men trained in Mission Schools are offered very big pay to do government work. It is necessary for the people that many do get these good jobs, as from all accounts, if we do not reach these tribes near us with the gospel within two years, we will be shut out. As you know, England has trained the natives and is still training them for self-government. The Southern group and some of the Northern group demands self-government in 1956. If self-government comes before the central group of pagans and Christians are organized, then our mission and all missions will be restricted and can enter no new fields with our regular work. Even now the Mohammedans are trying to gain control of many of our villages. Our only hope is in Haste, Haste, and again I say Haste. We saw this before we left the field. If all Christians do not stand together and go forward as one, we will suffer great loss. What are you going to say? Oh! Sudan, the budget has been reached. Did God budget Sudan? He says, "GO!" Would

He say go and open the doors wide if He did not mean it. Can we hold back our children and our money from such a call? The world is looking at Nigeria and one of the places of greatest pressure is our very own Danish

Lutheran field. The government and other missions are looking to us. Our hundreds of Christians all over Nigeria are looking to us. Are you and I going to fail them? If we do, may God have mercy on us.

The Return of the Dead

A VISIT FROM THE ANCESTORS

By Dorothy Pape

This story gives an idea of some of the problems our missionaries in Japan face.

We had an unusual opportunity to see something of the famous Obon festival last summer when we rented some rooms in the home of a Japanese widow. The occasion of this festival is the supposed three-day return visit paid by the dead every year to their former homes, and before the arrangements were completed for renting the rooms it was stipulated that the family would need the use of the room with the Buddhist family altar in during the days of the festival, August 13-15.

During the day preceding the arrival of the ancestors a good house-cleaning takes place, any torn paper on doors or windows is replaced with fresh strips, and all weeds in the courtyard are uprooted. Special food is also prepared. In the evening a fire of dried hemp is lit to welcome the departed members of the family home again, or the graves may be visited and the ancestors escorted back with a lantern in some places.

In this home, the Butsudan, as the Buddhist family altar is called, is in a sort of cupboard in the guest room over which an oil painting of the widow's husband was hung permanently. This cupboard had all been cleaned out and fresh flowers and fruit were placed in it beside the tablets with the names of the more recently deceased members of the family. Eggplant, melons and cucumbers figure largely in this festival, sometimes being made to resemble bulls and horses with legs made of dry hemp stems, but at this home they just seemed to be artistically strung together on a hanging vine. There were also coloured sweetmeats, and sticks of burning incense, and a lighted paper lantern completed the altar which was surrounded with a kind of fence she had made with dried rushes. A straw mat was spread on the floor in front of the Butsudan, and two small, beautifully lacquered, tables were placed upon it. On these, complete meals were served, including cups of tea and condiments.

This food was added to during the three days of the festival, some of the relatives coming and bringing gifts. On the third morning some special glutinous rice paste cakes are made, and our landlady brought us some in while we were having breakfast. We felt that politeness required us to put something on the dish when we returned it, so gave some foreign cookies, and were rather chagrined later to find that those, too, were given to the ancestors!

Guiding the spirits

On the last evening it is the custom to have coloured lanterns in the shape of boats, and when the candles in these are lit they are placed in the nearest sea or river to guide the spirits back to the land of rest. Matsushima Bay, one of the most famous beauty spots in Japan, was only a few miles from us, and all the foreign community went there by launch that evening. It certainly was a most beautiful sight to see these thousands of coloured lantern boats floating out to sea between the numerous little pine-covered islands. They say most people no longer regard these with any more religious significance than most of us at home do a Christmas tree. Certainly none of the boats we saw were loaded with food for the ancestors, or had on the Buddhist prayer flags which was formerly customary, and the elaborate fireworks display on the shore, and the special motor launch excursions from other places added to the general carnival nature of the evening.

Religious training at home

In the homes, however, one feels that the religious significance is still real. It is a point worth noting for Christian parents in the west, I think, that Japanese children get almost all their religious training in the home. It is not dependent on visits to the temple, and instruction from a priest has been rare. The daily habits of worship in the home, however, influence them for life. The place we stayed at has been a missionary resort for over 50 years. Sunday Schools have been held in the summer, and money has also been contributed to send a visiting evangelist there at other times, but little impression has been made, and few can do the half-hour bus journey to the church in the nearest town. Our widow had attended Sunday School as a child, but evidently found her traditional worship still quite satisfying.

It seems to me that in Japan, the leading country in culture and technical skill in the East, the devil has surpassed himself in counterfeiting some of the characteristics of the Christian gospel. The presence of the ancestors seems very real to many of the people, even university students have spoken of it to my husband, and it gives them a sense of security, comfort and companionship quite different from the fear of the dead.

(Continued on page 15)

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Within these pages you will find, we hope, the books you have been looking for, either as additions to your own library or as gifts. Here are listed many new books just off the press, but also included are those which already have a recognized place in the book world. Of course, this does not begin to catalog our stock at LPH. We will be happy to help you in any way we can to find the books you desire.

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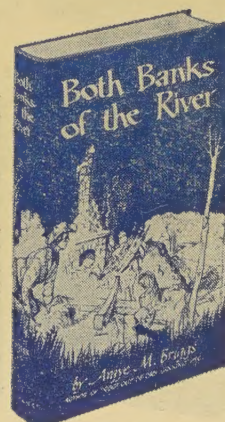
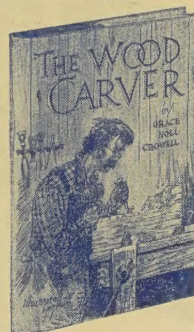
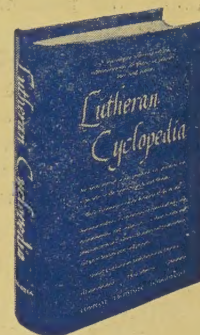
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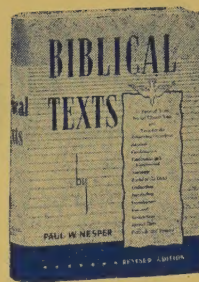
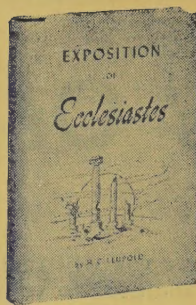
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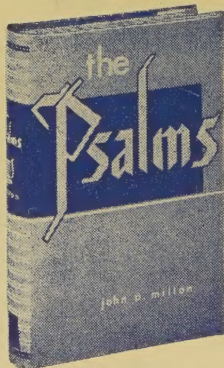
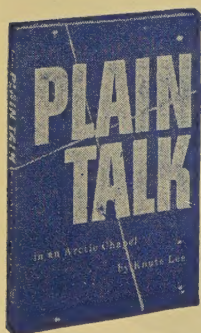
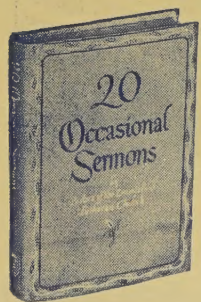
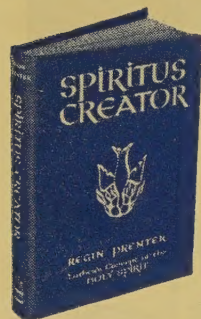
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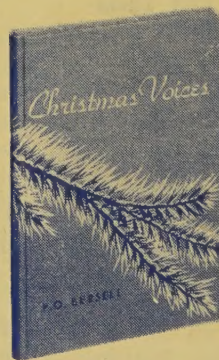
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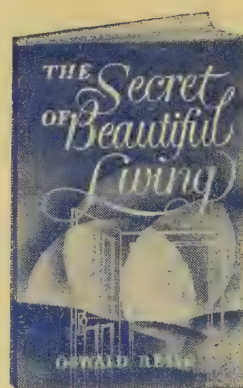
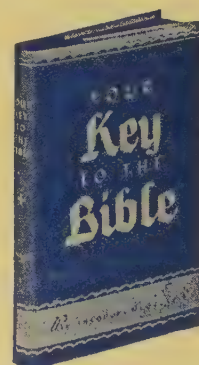
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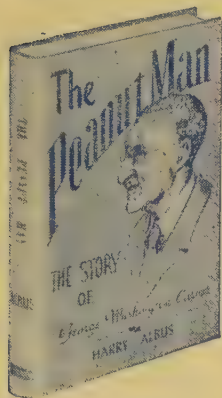
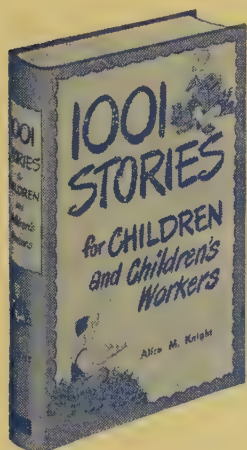
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The Future of Trinity Seminary

By The Faculty of Trinity Seminary, Blair, Nebraska

In *The Ansgar Lutheran* for Oct. 25 Editor John M. Jensen writes, "Perhaps we should therefore plan to discontinue our seminary in 1956 as soon as the final vote is taken and the date for the new church is set. This could well be done in view of the fact that we have sufficient pastors. At present we have almost too many."

1. To begin with, in the light of the approaching merger, it is hard to see any logical connection between our supposed over-supply of pastors and the closing of our seminary. If young men of our church who have a genuine call from God to the ministry are trained in another seminary we still are faced with the problem of putting them to work for the Lord. Closing the seminary contributes nothing to the solution of this problem.

Synodical lines are now being crossed. A number of our pastors have come by transfer from other synods, and there are four pastors still members of other synods who are serving our congregations. One or two of our men in recent years have also transferred to other synods. As the merger moves nearer to a reality such transfers between the bodies involved could well be increased. If our sister synods really want to merge with us they could well receive any surplus of graduates we may have, and no doubt they will do so. In any event closing a seminary contributes nothing at all to this matter.

2. In the next place the statement that we have "almost too many" pastors must make strange and disheartening reading to a young man who feels the call of God to the ministry. Instead of rejoicing that God's spirit is at work in our congregations, moving men to forsake their nets to become fishers of men, shall we say, "Go home, young man, we don't need you"?

Moreover, the "problem" is by no means as great as one editor imagines. The military chaplaincy is in need of many men. Replacements are needed for ministers who retire or are called away by death. Some congregations could well use the ministry of two pastors. Several special fields of service (e.g. in hospitals) need workers. From time to time new home and foreign fields are opened up, and thousands more could be opened if money were at hand. The way to meet the situation is not by the destruction of seminaries or the discouragement of Christians, but by finding ways to open new fields.

All this is valid apart from a merger. But with a merger in the making new considerations arise. The American Lutheran Church, for instance, has a shortage of pastors (about 45 some months ago). We may have a few to spare in the next few years. Should we not rejoice that here is a place **we can contribute something to our sister synods**, and thus eventually to the merged church body?

3. But the greatest objection is that to discontinue Trinity before the merger violates the whole purpose

and nature of the merger. The idea of the merger is that four synods, finding themselves sufficiently close to each other in doctrine, spirit, and practice, are to **pool their resources** and form one body, that they might accomplish more for the Kingdom.

When an army must retreat it blows up the ammunition and arms it cannot carry away. But this makes no sense for those who are moving forward. Our task is to advance with our brethren by contributing all our assets for the common cause.

The merger movement has reached a point when it is no longer right for a single body to make any radical changes in its institutions without consulting its colleagues. It is not up to us to close the Seminary. It is up to us to continue it at full strength until the new body is a full-fledged and sovereign synod, with official boards to consider the matter. The new synod will have the right, and will be in the best position, to relocate, combine, or rearrange its institutions of theological education in accordance with an overall plan; and such a plan should conserve all the true values and assets of the institutions with which it deals.

Trinity Seminary has important assets. It shares with the college the possession of a physical plant. It owns a library constantly being increased with worth-while theological literature, important tools of education. It has a trained five-man teaching staff, which continually seeks to improve itself by private study and by a program of sabbatical leaves. It has a devoted and interested student body. It has a very favorable teacher-student ratio. Educators are realizing more and more that large classes are detrimental to good work, especially in post-graduate study, and particularly in so personal a matter as religion. Trinity Seminary, again, has important intangible values: its spiritual life, its religious insights and outlook, the devotion of its friends, its traditions and procedures. Some of these, in the nature of the case, may have to be sacrificed. But the goal should be to preserve and wisely to apply all that will be of value to the new church.

Now the point is that a premature death of the seminary,—prior to the merger—by a stab in the back, or by starvation, will destroy these values. On the other hand, if we come to the merger with our institutions in full vigor, our congregations growing, and our devotion unflagging, we can make a contribution to the new church. Quantitatively it may be modest; but it may contain important assets that God can use.

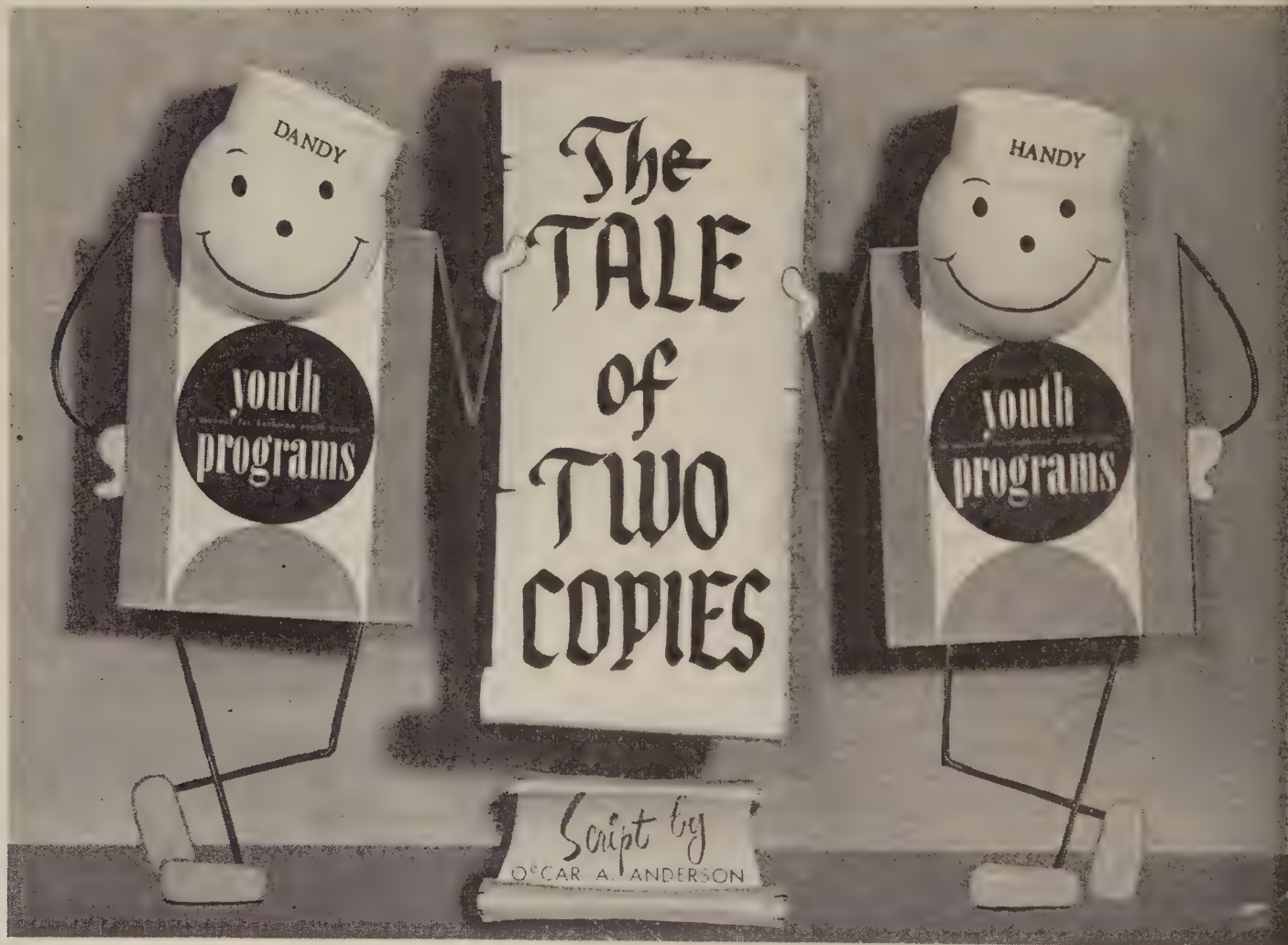
How damaging and unreasonable the editor's suggestion is can be made more evident by an illustration.

A group of men in a pioneer community were asked to come together to build a church. Each was to bring such building materials, tools, and horses, as he was

(Continued on page 13)

THE LUTHER LEAGUE

Homer Larsen, Editor



May we introduce "Handy" and "Dandy!" Their last name is YOUTH PROGRAMS, and they are ready to visit your League in the new filmstrip, "The Tale of Two Copies."

A copy of this filmstrip has been presented to each District Luther League by your Luther League Youth Office. Your District President will make out a schedule for showing the story of "Handy" and "Dandy" in each League. Be sure you see it when it comes to your League! There will be no charge for showing it.

This black-and-white strip with reading script shows some glaring examples of how not to use YOUTH PROGRAMS, but it also illustrates how to make the best possible use of your quarterly program manual. If your programs have lost their effectiveness, this filmstrip may tell you why, and show you how to plan and present programs which will be both interesting and helpful.

LEAGUERS! GIVE THANKS

Do you remember the story of the dog out foraging for food? He was coming home with a large piece of meat in his mouth, but as he was crossing a bridge over a clear stream, he saw the reflection of himself in the water. "And what a large piece of meat the other dog has," he thought. It looked so much better and bigger than his own that he at once dropped his in the water in order to dive in after the piece that belonged to the other dog. The outcome of it all was that he came home empty-handed with a grudge on life for robbing him of that of which he had really robbed himself.

Life can be like that without a genuine thankfulness for what has already been placed in our hands. Our heads are prone to turn continually from right to left, observing and coveting the things our fellowmen have and we forget to observe God's magnificent blessings that lie at our own feet.

The Thanksgiving Season in Canada has come and gone. We observed Thanksgiving Sunday on October 10th. We, in the Red Deer area, paused on that special day to give thanks to Almighty God. We looked down at our out-stretched farms and many saw fewer material blessings there than they did a year ago. The harvesting was poor and incomplete. The hand of nature had reached out with a frenzied grip and hadn't let go. During the summer treacherous heaps of destruction from the sky. Unemployment was quite severe. But yet we thought of the peoples throughout the world who have been beset by hurricanes, floods, earthquakes and unemployment problems.

When the hand is light of material gifts, can we still be thankful? Or must we be buried beneath an avalanche of onpouring material gifts before we are willing to look up and say, "Thank you, God?"

The Psalmist looks up to God and declares, "Thou openest Thy hand

and satisfiest the desire of every living thing." Perhaps our hands aren't as empty as we might at first believe. And are we always to look what is in the hand or in the bin or in the bank before we are willing to sing our grateful hymns of thanksgiving and praise?

In life today as in the past, it seems that it is even difficult to thank God for the good things in life. Or perhaps we have become so accustomed to receiving that we more or less grow thankless. Even more difficult it is to thank Him for the chastenings in life. We intend that our own will must be done. "My will rather than yours," we have been known to shout to God. And because we refuse to recognize or submit to His will, we often must be rapped quite severely upon our knuckles. The long and hateful story of sin has brought about not only unthankfulness but also a series of earthshaking calamities.

A really thankful heart was not wrapped up neatly inside us when we were born into this world. It is true that we may sporadically pour out our thanks when something new is thrown into our laps. Or we may gasp a surprised thanks when we learn our name has been included in a rich uncle's will. But true thankfulness is much deeper than that. It must be received from the hands of Almighty God. True thankfulness is a gift from God just as all that we have is a gift from God. Pray to God for a more thankful heart. We have so much for which to be thankful.

To be a truly thankful person, you must be doing God's will. Otherwise life is meaningless and thankfulness seeps out only in tiny dribblets when something seemingly great falls into our hands. A fact that should be tucked away in our thinking is this: When we are not doing God's will we cannot be a truly thankful group of young people.

If during this past year a tragedy has struck your home or friends, it may not have been God's will. The weight of sin often strikes heavily. But if it has brought someone to God or has deepened your convictions, be thankful. The awful segregation problem in the schools of the deep South is surely not God's will. For all are equal in His sight. A recent magazine featured a picture of a group of snarling women shaking their fists at a carload of little Negro children leaving a white school. But be thankful if such an ugly picture enhances your love for the downtrodden and instills in you a desire to fight for better human relationships. You see, thanksgiving enters every realm of life—not just a gratitude for temporal benefits. To do the will of God in every nook and corner of your life instills in your heart a profuse growth of thankfulness.

Jesus Christ's entire life on earth was lived for the supreme desire to do God's will. And where could you find a more thankful person? The proud Pharisee who would not submit to God's will could only be thankful that he was better than other men.

Let us day by day seek God's will in our lives through His Word and by prayer. Discuss God's will in your lives with your parents, friends and pastor. And then you will find yourself entering the gates of a more complete thankfulness.

The greatest gift, of course, for which we should be thankful is God's free salvation in Jesus Christ. God has poured out His love upon us abundantly in the form of His Son, Jesus Christ. And although we may feel that life has dealt us short in material blessings, God has surely not dealt us short in His redemptive blessings. He gave His all in order to buy us back from the clutches of sin and death. You young people who possess a living

(Continued on page 13)

BY THE FIRESIDE

GOD USES BROKEN THINGS

By Eva Gray

It takes the broken soil to grow
And ripen fields of grain;
And overspreading broken clouds
To give refreshing rain.
'Tis broken grain that gives us bread;
And broken bread that gives
Us strength for every moment, hour;
By broken things man lives.
A broken spirit, contrite heart,
Our God will ne'er despise;
For pleasing are these things to him,
Therein repentance lies.
It was the alabaster box
As broken, emptied, poured
A fragrant, rich, and rare perfume
Anointing Christ, our Lord.
It was the heart of him who died
Upon Mount Calvary;
As broken, bleeding thereupon,
That ransomed even me.—Our Hope.

BOOKSELLING AMERICANS

By Jasper B. Sinclair

Textbooks of American history have not made very much of the fact that several of our Presidents have tried their hand at selling books and canvassing for subscriptions in their younger days.

George Washington, while a young man living at Mount Vernon; spent some time as a book salesman in the Virginia countryside around about the family estate. The future first President of the United States canvassed for subscriptions for a work called **The American Savage: How He May Be Tamed By the Weapons of Civilization**. It said that he sold two hundred copies in and around the city of Alexandria alone.

After Ulysses S. Grant resigned from the army in the days preceding the Civil War, he went around selling copies of Washington Irving's **Life and Voyages of Columbus**. Years later, when he had left the White House after serving as President, Grant was again identified for a short time with the book subscription business.

Still another of the nation's Presidents, Rutherford B. Hayes, also sold books. He canvassed the state of Ohio, specializing in Baxter's **Lives of the Saints**.

One of the country's unsuccessful candidates for the presidency went on the road as a book salesman. He was James G. Blaine and the volume he

sold was the **Life of Henry Clay, the Mill Boy of the Slashes**.

Several other American sellers of books have been scarcely less distinguished than their presidential competitors. Daniel Webster, statesman and orator, was once the local agent for De Tocqueville's **Democracy in America**.

Mark Twain sold books. He handled the **Memoirs** that were written by Ulysses S. Grant and sold three hundred thousand copies of them in a single year. Bret Harte and Henry Wadsworth Longfellow were others who later rose to literary fame after spending some time selling the works of fellow writers.

History has failed to record, however, whether they were all as successful as Mark Twain, the Missouri humorist who proved that he could sell books as well as spin yarns that have become American classics.—

—Upward.

FOR THEE

Thou hast no tongue O Christ as once
of old
To tell the story of Thy love divine;
The story's still the same, so sweet, so
true,
But there is no tongue to tell it out—
But mine.

Thou hast no hands O Christ as once
of old
To feed the multitude with bread
divine;
Thou hast the living bread, enough for
all,
But there is no hand to give it out—
But mine.

Thou hast no feet O Christ as once of
old
To go where Thy lost sheep in sorrow
pine;
Thy love is still the same, as deep, as
true,
But now Thou hast no feet to go—
But mine.

And shall I use these ransomed powers
of mine
For things that only minister to me?
Lord take my tongue, my hands, my
feet, my heart
And let me live and love and give for
Thee.

—World Christian Digest.

ON HOLIDAY

If you have a mind like mine you will cherish this absurd story of days long ago, so long ago, in fact that T. P. Barnum's circus was at the height of its popularity. When it arrived in a certain town it struck the editor of the local newspaper that one of his staff would get some excellent copy if he interviewed the famous midget, Tom Thumb, who was then with the circus.

He therefore made his way to the dwarf's hotel, and was directed by the clerk to room 402. Reaching it, he knocked at the door, and had it opened to him by a giant, at least nine feet tall. "Oh, I'm awfully sorry to have troubled you," apologised the reporter. "I must have come to the wrong room."

"Who are you looking for?" asked the giant. "Tom Thumb, the dwarf," said the reporter. "Well, come in," said the giant. "I'm Tom Thumb." "You Tom Thumb!" the newsman scoffed. "Why you're nine feet tall!" "I know," said the giant, "but then, you see, this is my day off!" —Exchange.

After failing for the second time to pass her road test required for an operator's license, the tearful young woman admitted traffic bothered her.

"Well," questioned the sympathetic officer, "why not wait a year or so and try again?"

"But I can't," sobbed the disappointed lady. "You see, I just have to get back and forth to the air field—I'm a pilot!"

One of the things we've learned about the speed of light is that it gets here too soon every morning.

HIS WEAK SPOT

They were discussing a certain undefeated and irrepressible politician. "Well," summed up the smokeroom philosopher, "I'll tell you this about him. He might have typhoid and recover; he might have pneumonia and recover; he might have cerebral meningitis and recover; he might have yellow fever and recover; but if he ever had lockjaw, he'd burst!"

THE FUTURE OF TRINITY SEMINARY

(Continued from page 9)

able. But on the way one of them, disparaging the things he had, threw them into the river. As a consequence he not only contributed but little to the project, but he also earned the contempt of his fellows. Is this what we want?

The fact is that scuttling our assets before the merger is wrong in principle. This can be seen if we think of extending such a procedure. Why stop with Trinity? Why not close Lutheran Publishing House and its publications by next year? Its stock, presses, and building could be sold and the proceeds used to reduce our debt. Why not drop our Indian Mission? Why not dissolve some of our congregations, letting their members join adjacent churches? Would this strengthen the new synod?

Or again, are our sister synods making comparable proposals? Do they propose the closing of Augsburg or Wartburg?

Besides it is by no means certain that the new church body will discontinue Trinity. The proposed principles of merger contemplate "the concept of one seminary," but the schools are to exist on several campuses, and with the possibility of specialization on some of them. One seminary might thus develop an emphasis upon the rural church, another on foreign missions, another on advanced degrees, and so forth. The whole future program has complex and varied possibilities. Hence, Trinity, lying farther west than the others, might be built up with a strong program on rural life. Or it might be relocated. Or it might be merged with one of the others. Singly or with another school it might be located in the vast Lutheran empire on the Pacific coast. The new church body will no doubt give careful study to the whole plan and will try to put the equipment and staff of Trinity to work with a minimum of loss. But this it cannot do effectively if we, disparaging our school, dissipate its assets years before the merger is completed.

The metaphor of a wedding has been used. It may well be used again. When the modest little bride (UELCL) some day is to walk up the aisle to her strong and mighty groom (ELC-ALC), let her come there with her head held high, her eyes bright and clear, and her heart happy, because she has resisted the temptation to empty out the silver and linen of her hope-chest into the discard.

LEAGUERS! GIVE THANKS

(Continued from page 11)

faith in Jesus Christ have no end to the amount of thanks that God deserves.

Look into your own personal life as you read this. Don't cast a fleeting glance at your friend's life but rather only at your own at this moment. Hasn't God blessed you tremendously? Look at your abilities although small they may seem to you. Thank Him for them. Think of all your earthly possessions. God has given them to you to use during your short stay upon this planet. Thank Him for them and use those gifts wisely. Think of your soul's salvation in Jesus Christ. Thank God especially for that gift. Thank God for your Church in which the Word and Sacraments are rightly taught and administered.

May you young people who live within this wide domain of Canada and the United States seek God's will in your lives and then go forward together in one great army, flooding God with a boundless expression of complete thankfulness!

THE LITTLE THINGS

By David Ridings

God can use the little things
To make His kingdom grow,
He used the rod in Moses' hand
And David's sling we know.
He used the fishes and the loaves
The little lad had brought;
And by anointing Jesus' feet
The gift of love was taught.
And so I bring my gifts to Him;
And though they look so small,

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I offer them with willing heart—
His love will bless them all.

If a brother or a sister is ill-clad . . . (and you say to them), 'Go in peace, be warmed . . .', without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead.

—Jas. 2:15-17

But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? —I Jn. 3:17

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ACKNOWLEDGMENTS

	Total Received	Child- ren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total synodical budget \$256,668.60		14756.10	83300.00	25000.00	58646.50	7550.00	1542.00	65889.00
Previously acknowledged	54371.34	3733.96	20650.17	6002.47	12044.81	2277.94	509.12	9152.87
Camp Douglas, Wis., St. Stephen's Luth. Church	400.00	50.00	150.00	50.00	100.00			50.00
Ord, Nebr., Pastor and Mrs. C. Jeppesen and Emma Hansen of Bethany Church in memory of Miss Dora Pedersen, Wolbach, Nebr.	5.00		5.00					
Blair, First Luth. Church	200.00		80.00		60.00			60.00
Washington Island, Wis., Mr. and Mrs. Al Stelter in memory of Martin Tange, Hutchinson, Minn.	2.00				2.00			
Brush, Colo., First English Luth. Church	350.00		175.00	50.00	100.00			25.00
Luck, Wis., United Engl. Ev. Luth. Church	600.00	50.00	200.00	50.00	100.00	50.00	25.00	125.00
Chicago, Ill., Golgotha Luth. Church	500.00	25.00	200.00	50.00	100.00	25.00	10.00	90.00
Racine, Wis., Danish Sewing Circle of Our Savior's Luth. Church in memory of Mrs. E. S. Rosenberg	10.00				10.00			
Pasadena, Calif., Bethany Ev. Luth. Church	200.00		75.00		75.00			50.00
Vermillion, S. D., Peter Nielsen	25.00	5.00	5.00		5.00	5.00		5.00
Lynwood, Calif., St. Paul's Luth. Church	350.00		175.00		100.00			75.00
Blair, Nebr., Mrs. Dora Nielsen in memory of Dr. Elmer M. Rasmussen's father, Martin Rasmussen, Clifton, Ill.	2.00		2.00					
Abdal, Nebr., Bethel Luth. Church	511.88	31.88	200.00	30.00	100.00	40.00	10.00	100.00
Oshkosh, Wis., Our Savior's Luth. Church	150.00		50.00		50.00			50.00
Racine, Wis., Gethsemane Luth. Church	2313.00				1531.00		41.00	741.00
Oakland, Calif., Our Savior's Luth. Church	150.00	10.00	20.00	30.00	30.00			60.00
Westby, Mont., Mr. and Mrs. Matt Madsen in memory of Ezra Jensen	2.00				2.00			
Waupaca, Wis., Trinity Ev. Luth. Church	323.26	23.26	100.00	35.00	100.00	20.00	5.00	40.00
Waupaca, Wis., Brotherhood of Trinity Church in memory of Henry J. Smith	2.00				2.00			
Brooklyn, N. Y., Salem Luth. Church	200.00		100.00		50.00			50.00
Brooklyn, N. Y., Rev. Aronson	10.00				5.00	5.00		
Kankakee, Ill., Trinity Luth. Church	75.00		50.00	25.00				
Pewaukee, Wis., Galilee Luth. Church	70.00		35.00		20.00			15.00
Dannevirke, Nebr., Dannevirke Luth. Church	54.50	5.00	25.00	4.50	10.00			10.00
Shennington, Wis., St. Peter's Luth. Church	100.00		50.00		25.00			25.00
Petaluma, Calif., Elim Luth. Church	50.00				25.00			25.00
Petaluma, Calif., Elim Luth. Church \$5 in memory of Mrs. A. P. Sontum and \$5 in memory of Mrs. Augusta Nelson	10.00				10.00			
Petaluma, Calif., Mrs. Marie Hansen of Elim Church in memory of Mrs. A. P. Sontum	11.86							11.86
Petaluma, Calif., in memory of Mrs. A. P. Sontum by Mr. and Mrs. Marius Nielsen, Lakeville, Minn., \$5. Friends from Laguna School \$5.00, Mr. and Mrs. C. Spalletta \$5	15.00	5.00			10.00			
Minden, Nebr., Bethany Luth. Church	100.00				100.00			
Geneva, Minn., Community Luth. Church: Ladies Aid of Geneva in memory of Harlan Tufte \$2, in memory of Pvt. Oliver Nelson from his parents \$5, and in memory of Mrs. M. J. Wayne from friends \$27.50	34.50				34.50			
Underwood, Ia., Mr. and Mrs. Chris Petersen in memory of Mrs. Christina Jensen	2.00				2.00			
Chicago, Ill., Atonement Luth. Church	175.00	25.00	40.00	25.00	30.00	25.00		30.00
TOTAL	61375.34	3964.10	22387.17	6351.97	14833.31	2447.94	600.12	10750.73

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jew'sh Mission	China Mission	L.W.A.	Gen. Fd. Foreign Missions
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00			38720.00	
Previously acknowledged	51457.20	6915.03	4815.55	5423.93	6625.16	316.45	99.42	26958.66	303.00
Brush, Colo., Mr. and Mrs. O. P. Hansen of Eben-Ezer in memory of Mrs. Peter Henningsen, Eugene, Ore.	5.00				5.00				
Vermillion, S. D., Peter Nielsen	10.00			5.00	5.00				
Lynwood, Calif., St. Paul's Lutheran Church for Rev. Paul C. Johnsen, Japan, for two month's salary	600.00	600.00							
Lynwood, Calif., St. Paul's Luth. Church for Food Relief in the Holy Land, a branch of the Luth. World Action	33.46								
Racine, Wis., Gethsemane Luth. Church	276.60							276.60	
Waupaca, Wis., Trinity Ev. Luth. Church	1.00							1.00	
Brooklyn, N. Y., Salem Luth. Church	20.00	10.00			10.00				
Hazelwood, Minn., Immanuel Luth. Church	89.00							89.00	
Buffalo, Wyo., Mr. and Mrs. Jens Harboe in memory of Pastor Henry Iversen	2.00	2.00							
Jacksonville, Fla., John Anderson	5.00				5.00				
Pasadena, Calif., Women's Missionary Society of Bethany Luth. Church	20.00	20.00							
Pasadena, Calif., Mrs. Marie Hansen in memory of Gunnar Hansen	10.00								
Milltown, Wis., Milltown Luth. Sunday School, Rally Day offering	41.94							41.94	
Spencer, Ia., Spencer Ministerial Association	5.00							5.00	
Jacksonville, Ia., Ladies Aid for a Japanese Chapel in memory of Peter Nyman	5.00	5.00							
Life Membership for Stine Nelson, St. Peter's Ladies Aid, Northfield, Minn.	6.75		6.75						
Life Membership for Anna Petersen Raadt of St. Peter's Ladies Aid, Northfield, Minn.	6.75		6.75						
Life Membership for Mrs. Magnus Hansen of Gethsemane Ladies Aid, Laurel, Nebr.	6.75		6.75						
Ord, Nebr., Bethany Ladies Aid for support of Helen M. Jacobsen, Sudan Mission	10.00				10.00				
Life Membership for Mrs. Milton Andersen of Oaks Mission Circle, Albert Lea, Minn.	6.75	6.75							
TOTAL	52618.20	7558.78	4835.80	5428.93	6660.16	316.45	99.42	27415.66	303.00

CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Extension Fnd.
Previously acknowledged	214173.70	128604.30	85569.40
Westby, Mont., In memory of Ezra Jensen of Daneville Luth. Church, given by Mrs. H. Henningsen, Miss Vivian Henningsen and Mrs. Vernie Eriksen and Sharon, all of Olivet Church, Los Angeles, Calif.	10.00		10.00

Herning, Danmark, Pastor and Mrs. J. A. Larsen in memory of Fred Rømer, Mrs. J. A. Larsen's brother	10.00		10.00
Total	214193.70	128604.30	85589.40

Received with thanks.

Blair, Nebr., November 6, 1954.

H. J. Hansen.

ON THANKSGIVING

Our Pilgrim Fathers did not celebrate the first Thanksgiving day because they had an abundance of everything. They did not. History tells that they had few of the necessities of life and none of its luxuries. They appointed a day of thanksgiving because they were grateful to God for His gifts to them, remembering the hard times through which they had so recently passed.

Have you ever noticed that it is in the years when we have had a certain amount of sickness or sadness in our lives that we come to the Thanksgiving season with hearts full of gratitude for the blessings of the year? It is not in times of stress and strain that

we forget God's goodness to us. It is in times of greatest prosperity that we fail to consider His blessings and to be thankful for them—Covenant Weekly.

Disciples, Not "Joiners"

The rich young ruler had morals, manners and money. He would be welcomed readily into many churches today, with no questions asked. He would make a good "joiner," but he would be a poor disciple.

Salvation is free but discipleship costs everything. Somehow, we have utterly lost sight of our Savior's drastic and often severe challenges to prospective disciples. Letting the dead bury the dead, denying self, hating loved ones, putting the hand to the

plow—he used terms that demanded absolute obedience and unquestionable loyalty. Today we have tempered all this down and removed its sharp edge and have gathered a host of indifferent "joiners" who have not the faintest idea of what it means to "sell out" for Christ.

Jesus lost this prospect. The young man went away. Why did not our Lord take him on milder terms and later lead him into complete surrender? That is our technique today, but Jesus was out for disciples.

"What lack I yet?" Here is the painful lack in our churches because it is the lack of many of their members.—From Day by Day, by Vance Havner (Fleming H. Revell Company)

A VISIT FROM THE ANCESTORS

(Continued from page 8)

which seemed prevalent in China. In country districts one feels lonely if they have to sleep away from the ancestral tablets. In orthodox Buddhist homes food is offered every day, and incense burned, and all important family events are announced to the ancestors (rather logically assuming they are there all the time, and not just at the Obon festival!). In the house we stayed in, nothing seemed to be done on ordinary days, but we were interested to see that the family brought their mattresses in each night and slept with the ancestors during the festival.

Death no terror

Surely we see in all this the function of the Holy Spirit, the ever-present Comforter, being imputed to helpless, human ancestors. Death, too, has no thought of uncertainty or terror for the average person, for it is assumed that all Japanese will become deified in the land of rest. Sin is not something terrible, separating

them from God and needing a Saviour outside themselves. Rather it is likened to dirt on a window or rust on a sword which can be kept away or removed by a person's own efforts, and certainly many of them attain heights of self-discipline and self-denial in the interests of family or country which put us to shame. Their unflinching outward courtesy and helpfulness, too, might lead the uninitiated foreigner to the belief that it is a fruit of the Spirit, a genuine loving of neighbours as oneself; but I understand the inward thoughts often do not match the outward expressions!

Attractive opposition

Down through the ages here in Japan the glory of the incorruptible God has been transferred to corruptible man, whether in the form of Buddha or honoured human ancestors, and as we proclaim the gospel we have to contend not only with attractive and seemingly satisfying false gods, but with a mental attitude towards sin and eternity which is flattering to the human ego.

Condensed from *The Millions*.

Lincoln Nebraska

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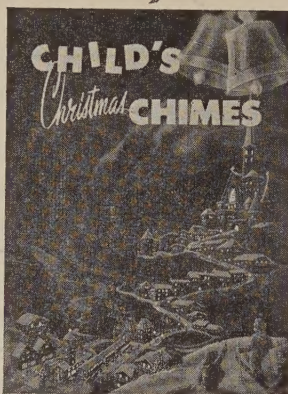
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